

2. THE BOOK OF BELIEF (i.e. FAITH)

CHAPTER 1. The statement of the Prophet ﷺ : 'Islâm is based on five principles.'

8. Narrated Ibn 'Umar رضي الله عنهما : روى ابن عمر رضي الله عنهما عن النبي عليه وسلم said: Islâm is based on (the following) five (principles):

1. To testify that *Lâ ilâha ill-Allâh wa anna Muâmmad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh and Muâmmad is the Messenger of Allâh).
2. *Iqâmat-as-Šalât* [to offer the (compulsory congregational) *Šalât* (prayers) dutifully and perfectly].^[1]
3. To pay *Zakât*^[2].
4. To perform *Hajj* (i.e. pilgrimage to Makkâ).
5. To observe *Šaum* [fasts (according to Islâmic teachings)] during the month of Ramaðân. [1:7-O.B.]

٢ . كتاب الإيمان

١ - باب: قَوْلُ النَّبِيِّ ﷺ : بُنْيَ الْإِسْلَامُ عَلَى خَمْسٍ

٨ : عَنْ أَبْنَى عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (بُنْيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الرِّزْكَ، وَالْحَجَّ، وَصَوْمُ رَمَضَانَ).

[1] *Iqâmat-as-Šalât*: [the offering of *Šalât* (prayers) perfectly]. It means that:

a) Each and every Muslim, male or female, is obliged to offer his *Šalât* (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for *Šalât* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.

b) One must offer the *Šalât* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations i.e., standing, bowing, prostrating, sitting etc. As he ﷺ has said: "Offer your *Šalât* (prayers) the way you see me offering them." [For the characteristics of the *Šalât* (prayer) of the Prophet ﷺ — see *Šâfi'î Al-Bukhârî*, Vol. 1.]

[2] زَكَّة: *Zakât* : A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Šâfi'î Al-Bukhârî*, Vol. 2, Book of *Zakât* (24)].

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CHAPTER 2. (What is said) regarding the deeds of faith.

9. Narrated Abû Huraira : رضى الله عنه مصلى الله عليه وسلم said, "Faith (Belief) consists of more than sixty subdivisions or branches (i.e. parts). And *Al-Hayâ*.^[1] (This term *Al-Hayâ*) covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness and honour, etc.) is a part of faith." [1:8 -O.B.]

CHAPTER 3. A Muslim is the one who avoids harming Muslims with his tongue and hands.

10. Narrated 'Abdullâh bin 'Amr رضى الله عنه مصلى الله عليه وسلم said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a *Muhâjir* (emigrant) is the one who gives up (abandons) all that Allâh has forbidden." [1:9-O.B.]

CHAPTER 4. Whose Islâm is the best (Who is the best Muslim)?

11. Narrated Abû Mûsa : رضى الله عنه Some people asked Allâh's Messenger, "Whose Islâm is the best? (i.e. Who is a very good Muslim?)" He replied, "One who avoids harming the Muslims with his tongue and hands." [1:10-O.B.]

CHAPTER 5. To feed (others) is a part of Islâm.

12. Narrated 'Abdullâh bin 'Amr رضى الله عنه مصلى الله عليه وسلم A man asked the Prophet

٢ - باب: أمور الإيمان

٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (الإِيمَانُ يُضْعَفُ وَسُئُونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ).

٣ - باب: المسلم من سليم المسلمين من لسانه ويده

١٠ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (الْمُسْلِمُ مَنْ سَلِيمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ).

٤ - باب: أي الإسلام أفضل؟

١١ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْإِسْلَامٍ أَفْضَلُ؟ قَالَ: (مَنْ سَلِيمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ).

٥ - باب: إطعام الطعام من الإسلام

١٢ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ

[1] *Al-Hayâ* : This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honour, etc. *Al-Hayâ* is of two kinds: good and bad; good *Al-Hayâ* is to be ashamed to commit a crime or a thing which Allâh and His Messenger مصلى الله عليه وسلم has forbidden, and bad *Al-Hayâ* is to be ashamed to do a thing, which Allâh and His Messenger مصلى الله عليه وسلم ordered to do.

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عَنْهُمَا : أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ : أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ : (ثُظِعْمُ الظَّعَامُ، وَتَقْرَأُ السَّلَامُ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ).
٦ - باب: من الإيمان أن يحب أخيه ما يحب لنفسه

CHAPTER 6. To like for one's (Muslim's) brother what one likes for himself is a part of faith.

١٣. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, "None of you will have faith till he likes for his (Muslim) brother what he likes for himself." [1:12-O.B.]

CHAPTER 7. To love the Messenger (Muhammad) is a part of faith.

١٤. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children." [1:13-O.B.]

١٥. Narrated Anas رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father, and his children and all mankind." [1:14-O.B.]

CHAPTER 8. Sweetness (delight) of faith.

١٦. Narrated (Anas) رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

٧ - باب: حب الرسول ﷺ من الإيمان

١٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (فَوَالَّذِي نَفْسِي بِيَدِهِ، لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ).

١٥ : عَنْ أَسِئِلَةِ رَضِيَ اللَّهُ عَنْهُ الْحَدِيثِ بَعْنَيْنِهِ وَزَادَ فِي آخِرِهِ : (وَالنَّاسِ أَجْمَعِينَ).

٨ - باب: حلاوة الإيمان

١٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : (ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوةَ الإِيمَانِ : أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ

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1. The one to whom Allâh and His Messenger (Muhammad ﷺ) become dearer than anything else.
2. Who loves a person and he loves him only for Allâh's sake.
3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire." [1:15-O.B.]

CHAPTER 9. To love the *Anṣâr* is a sign of faith.

17. Narrated (Anas رضي الله عنه) : The Prophet ﷺ said, "To love the *Anṣâr*^[1] is a sign of faith and to hate the *Anṣâr* is a sign of hypocrisy." [1:16-O.B.]

18. Narrated 'Ubâda bin Aş-Şâmit رضي الله عنه about Allâh's Messenger ﷺ said while a group of his companions were around him, "Give me the *Bai'a* (pledge) for:

1. Not to join anything in worship along with Allâh.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to utter slander intentionally forging falsehood (i.e. by making illegal children belonging to their husbands or not to accuse an innocent person and to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do *Ma'rûf* (Islâmic Monotheism and all other good deeds etc.)."

(The Prophet ﷺ added): "Whoever amongst you fulfills his pledge will be rewarded by Allâh عز وجل and whoever indulges in anyone of

أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ
الْمَرْءَ لَا يُحِبُّ إِلَّا اللَّهُ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ
فِي الْكُفُرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ.

٩ - باب: عَلَامَةُ الإِيمَانِ حُبُّ الْأَنْصَارِ

١٧ : وَعَنْ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ
ﷺ قَالَ: (آيَةُ الإِيمَانِ حُبُّ الْأَنْصَارِ،
وَآيَةُ الْفَاقِ بُغْضُ الْأَنْصَارِ).

١٨ : عَنْ عُبَادَةَ بْنَ الصَّابِيِّ رَضِيَ
اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَحَوْلَهُ
عَصَابَةٌ مِنْ أَصْحَابِهِ: (بَإِيمَانِهِ عَلَى أَنْ
لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا
تَرْثُنُوا، وَلَا تَقْتُلُوا أُولَادَكُمْ، وَلَا تَأْتُوا
بِبَهَائِنِ تَقْتُرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ،
وَلَا تَغْصُوا فِي مَعْرُوفٍ، فَمَنْ وَقَى مِنْكُمْ
فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ
شَيْئًا فَعُوقَبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةً لَهُ،
وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَرَّهُ اللَّهُ
فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ
عَاقَبَهُ). فَبَأْيَنَاهُ عَلَى ذَلِكَ.

[1] *Anṣâr*: See the glossary.

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these (sins) gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allâh conceals (his sin), it is upto Him to forgive or punish him (in the Hereafter)." ["So we gave the *Bai'a* (pledge) for these." (points to Allâh's Messenger ﷺ)]. [1:17-O.B.]

CHAPTER 10. To flee (run away) from *Al-Fitan* (trials and afflictions etc.) is a part of religion.

19. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Allâh's Messenger ﷺ said, "A time will come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from *Al-Fitan* (trials and afflictions etc.). [1:18-O.B.]

CHAPTER 11. The statement of the Prophet ﷺ : 'I know Allâh better than all of you do'.

20. Narrated 'Âisha رضي الله عنها : Whenever Allâh's Messenger ﷺ ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance). They said, "O Allâh's Messenger! We are not like you. Allâh has forgiven your past and future sins." So Allâh's Messenger ﷺ became angry and it was apparent on his face. He said, "I fear Allâh more, and know Allâh better, than all of you do." [1:-19 O.B.]

١٠ - باب: مِنَ الَّذِينَ أَفْرَارُ مِنَ الْفِتْنَ

١٩ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (يُوْشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ عَنَّمَا يَتَبَعُ بِهَا شَعْفَ الْجِبَالِ وَمَوَاقِعَ الْقَنْطَرِ، يَقْرُرُ بِدِينِهِ مِنَ الْفِتْنَ).

١١ - باب: قَوْلُ النَّبِيِّ ﷺ: أَنَا أَعْلَمُكُمْ بِاللَّهِ

٢٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمْرَهُمْ، أَمْرَهُمْ مِنْ الْأَغْمَالِ بِمَا يُطِيقُونَ، قَالُوا: إِنَّا لَسَنَا كَاهِيْتُكَ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَيَغْضِبُ حَتَّى يُعَرَّفَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ يَقُولُ: (إِنَّ أَتَقَاكُمْ وَأَعْلَمُكُمْ بِاللَّهِ أَنَا).

١٢ - باب: تَفَاضُلُ أَهْلِ الْإِيمَانِ فِي الْأَعْمَالِ

٢١ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (يَدْخُلُ أَهْلُ الْجَنَّةِ أَجْنَانَهُ وَأَهْلُ النَّارِ النَّارَ, ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ مِّنْ إِيمَانٍ. فَيُخْرَجُونَ مِنْهَا قَدْ أَسْوَدُوا, فَيُنَقُّوْنَ فِي نَهْرِ الْحَيَاةِ, أَوِ الْحَيَاةِ - شَكَّ مَالِكُ فَيَمْبَثُونَ كَمَا تَبَثَتِ الْحِجَةُ فِي جَانِبِ السَّيْلِ, أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءً مُلْتَوِيَّةً). -

٢٢ : وَعَنْ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (بَيْنَا أَنَا نَائِمٌ, رَأَيْتُ النَّاسَ يُعَرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمْصٌ, مِنْهَا مَا يَلْعُغُ الْثَّدِيَّ, وَمِنْهَا مَا دُونَ ذَلِكَ, وَعُرْضَنَ عَلَيَّ عُمُرُ بْنُ الْحَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ). قَالُوا: فَمَا أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: (الْدِينَ).

١٣ - باب: الْحَيَاةِ مِنِ الْإِيمَانِ

٢٣ : عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى رَجُلٍ مِّنْ الْأَنْصَارِ, وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاةِ،

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CHAPTER 12. The grades in superiority of the believers will be according to their good deeds.

21. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه صلى الله عليه وسلم : The Prophet said, “When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allâh سے will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from the Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of *Hayâ*’ or *Hayât* (life) (the narrator is in doubt as to which is the right word), and they will revive like a grain that grows near the bank of a flood channel. Don’t you see that it comes out yellow and twisted?” [1:21-O.B.]

22. Narrated (Abû Sa‘îd Al-Khudrî) صلى الله عليه وسلم : Allâh’s Messenger ﷺ said, “While I was sleeping I saw (in a dream) that some people were displayed before me wearing shirts, of which some were reaching up to the breasts only, while others were even shorter than that. And ‘Umar bin Al-Khattâb was displayed before me wearing a (long) shirt which he was dragging.” The people asked, “How did you interpret it? (What is its interpretation) O Allâh’s Messenger?” He (the Prophet ﷺ replied, “It is the religion”. [1:22-O.B.]

CHAPTER 13. *Al-Hayâ*’ is a part of faith.

23. Narrated Ibn ‘Umar رضي الله عنهما صلى الله عليه وسلم : Once Allâh’s Messenger ﷺ passed by an *Anshâri* (man) who was admonishing his brother regarding

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Al-Hayâ'. On that Allâh's Messenger ﷺ said, "Leave him as *Al-Hayâ'* is a part of faith." (See *Hadîth* No.9 for the meaning of the word *Al-Hayâ'*). [1:23-O.B.]

CHAPTER 14. The Statement of Allâh: عز وجل : "But, if they repent and perform *Iqâmat-as-Şalât* [offer *Şalât* (prayers) perfectly] and give *Zakât*^[1] then leave their way free." (V. 9:5).

24. Narrated (Ibn 'Umar): رضي الله عنهما said: مصطفى الله عليه وسلم said: "I have been ordered (by Allâh) to fight against the people till they testify that *Lâ ilâha ill-Allâh wa anna Muhammâd ar-Râsûl Allâh* (none has the right to be worshipped but Allâh عز وجل and that Muhammâd مصطفى الله عليه وسلم is the Messenger of Allâh), and perform *Iqâmat-as-Şalât* [offer *Şalât* (prayers) perfectly] and give *Zakât*, so if they perform all that, then they save their lives and properties from me except for Islâmic laws and then their reckoning (accounts) will be with (done by) Allâh." [1:24-O.B.]

CHAPTER 15. Whoever says that faith is action (good deeds).

25. Narrated Abû Huraira رضي الله عنه said: مصطفى الله عليه وسلم was asked, "What is the best deed?" He replied, "To believe in Allâh عز وجل and His Messenger (Muhammâd مصطفى الله عليه وسلم)." The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in *Jihâd* (holy

فَقَالَ رَسُولُ اللَّهِ ﷺ : (دَعْهُ فَإِنَّ الْحَيَاةَ مِنَ الْإِيمَانِ)

١٤ - باب: فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتُوا الزَّكَةَ فَخُلُوا سَبِيلُهُمْ

٢٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (أَمْرَتُ أَنْ أُفَاتِلَ النَّاسَ حَتَّى يَشْهُدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنْيَ دِمَاءُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ).

١٥ - باب: مَنْ قَالَ : إِنَّ الْإِيمَانَ هُوَ الْعَمَلُ

٢٥ : عَنْ هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ : أَيُّ الْعَمَلٍ أَفْضَلُ؟ قَالَ : (إِيمَانٌ بِاللَّهِ وَرَسُولِهِ). قِيلَ : ثُمَّ مَاذَا؟ قَالَ : (الْجِهَادُ فِي سَبِيلِ اللَّهِ).

[1] *Zakât*: A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Şâhîh Al-Bukhârî*, Vol. 2, Book of *Zakât* (24)].

قَبْلَهُ : ثُمَّ مَاذَا ؟ قَالَ : (حَجَّ مَبْرُورٌ) .

war — religious fighting) in Allâh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform *Hajj* (pilgrimage to Makka) *Mabrûr* (which is accepted by Allâh and is performed with the intention of seeking Allâh's Pleasure only and not to show off and without committing any sin, and in accordance with the legal ways of the Prophet ﷺ). [1:25-O.B.]

CHAPTER 16. If one does not embrace Islâm truly, but does so by compulsion or for fear of being killed etc.

26. Narrated Sâ'd bin Abî Waqqâs رضي الله عنه : Allâh's Messenger ﷺ distributed something amongst (a group of) people while I was sitting there but Allâh's Messenger ﷺ left a man whom I thought the best of the lot. I asked, "O Allâh's Messenger! Why have you left that person? By Allâh I regard him as a faithful believer." The Prophet ﷺ commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then I asked Allâh's Messenger ﷺ , "Why have you left so and so? By Allâh! He is a faithful believer." The Prophet ﷺ again said, "Or merely a Muslim." And I could not help repeating my question because of what I knew about him. Then the Prophet ﷺ said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allâh." [1:26-O.B.]

١٦ - بَابٌ : إِذَا لَمْ يَكُنْ إِلْسَلَامُ عَلَى الْحَقِيقَةِ

٢٦ : عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى رَهْطًا وَسَعْدًا جَالِسًا ، فَتَرَكَ رَسُولُ اللَّهِ ﷺ رَجُلًا هُوَ أَعْجَبُهُمْ إِلَيَّ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، مَا لَكَ عَنْ فُلَانِ ؟ فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا ، فَقَالَ : (أَوْ مُسْلِمًا) . فَسَكَثَ قَلِيلًا ، ثُمَّ غَلَبَنِي مَا أَغْلَمُ مِنْهُ ، فَعَدْتُ لِمَقَاتِلِي فَقُلْتُ : مَا لَكَ عَنْ فُلَانِ ؟ فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا ، فَقَالَ : (أَوْ مُسْلِمًا) . فَسَكَثَ قَلِيلًا ثُمَّ غَلَبَنِي مَا أَغْلَمُ مِنْهُ فَعَدْتُ لِمَقَاتِلِي ، وَعَادَ رَسُولُ اللَّهِ ﷺ ، ثُمَّ قَالَ : (يَا سَعْدُ إِنِّي لَأُعْطِي الرَّجُلَ ، وَعَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ ، حَشِيشَةً أَنْ يَكُبَّهُ اللَّهُ فِي النَّارِ) .

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CHAPTER 17. To be ungrateful to one's husband. And disbelief is of different grades.

27. Narrated Ibn 'Abbâs رضي الله عنهم : The Prophet صلى الله عليه وسلم said: "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." It was asked, "Do they disbelieve in Allâh (or are they ungrateful to Allâh)?" He replied: "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you.' " [1:28-O.B.]

CHAPTER 18. Sins are from ignorance and a sinner is not a disbeliever unless he worships others along with Allâh.

عزو جل 28. Narrated Abû Dhar رضي الله عنه : He abused a man by calling his mother with bad names. The Prophet صلى الله عليه وسلم said to me, "O Abû Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allâh has put them under your command. So whoever has a brother under his command should feed him of that which he eats and dress him of that which he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them." [1:29-O.B.]

CHAPTER 19. The Statement of Allâh : "If two parties (or groups) from among the believers

١٧ - بَابُ: كُفْرَانَ الْعَشِيرِ وَكُفْرَ دُونَ كُفْرٍ

٢٧ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

قَالَ النَّبِيُّ ﷺ : (أَرَيْتَ النَّارَ فَإِذَا أَكْثَرُ أَهْلَهَا النِّسَاءُ، يَكْفُرُنَّ) : قِيلَ: أَيْكُفْرُنَّ بِاللَّهِ؟ قَالَ: (يَكْفُرُنَّ الْعَشِيرَ، وَيَكْفُرُنَّ الْإِحْسَانَ، لَوْ أَخْسَنْتَ إِلَى إِخْدَاهُنَّ الَّدَّهَرَ، ثُمَّ رَأَيْتَ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ).

١٨ - بَابُ: الْمَعَاصِي مِنْ أَمْرِ الْجَاهِلِيَّةِ وَلَا يُكَفِّرُ صَاحِبُهَا بِإِرْتِكَابِهَا إِلَّا بِالشَّرْكِ

٢٨ : عَنِ أَبِي ذِرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَائِبُتْ رَجُلًا فَعَيْرَتُهُ بِأُمِّهِ، فَقَالَ لِي النَّبِيُّ ﷺ : (يَا أَبَا ذِرَّ، أَعَيْرَتَهُ بِأُمِّهِ؟ إِنَّكَ أَمْرُؤٌ فِيْكَ جَاهِلِيَّةُ، إِخْوَانُكُمْ حَوْلُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخْوَهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْسِنْهُ مِمَّا يَلْسِسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِنُّهُمْ).

١٩ - بَابُ: (وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ أَقْتَلُوا فَأَصْلِحُوا بَيْنَهُمَا)

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fall to fighting, then make peace between them both.” (V. 49: 9) - The Qur’ân.

29. Narrated Abû Bakrah : رضي الله عنه heard Allâh’s Messenger مصلى الله عليه وسلم saying, “When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.” I said, “O Allâh’s Messenger! It is alright for the murderer but what about the murdered one?” Allâh’s Messenger replied, “He surely had the intention to kill his companion.” [1:30-O.B.]

٢٩ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (إِذَا اتَّقَى الْمُسْلِمَانِ يُسْتَغْفِرُ لَهُمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ). فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: (إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ).

CHAPTER 20. *Zulm* (wrong) of one kind can be greater or lesser than that of another.

30. Narrated ‘Abdullâh bin Mas‘ud : رضي الله عنه When the following Verse was revealed: “It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allâh.)” (V. 6:82), the companions of Allâh’s Messenger مصلى الله عليه وسلم asked, “Who is amongst us who had not done *Zulm* (wrong)?” Then Allâh ساد revealed: “Verily, joining others in worship with Allâh is indeed a great *Zulm* (wrong)”. [V. 31:13] [1:31-O.B.]

CHAPTER 21. The signs of a hypocrite.

31. Narrated Abû Huraira : رضي الله عنه The Prophet مصلى الله عليه وسلم said, “The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest. (If you keep something as

٢٠ - باب: ظُلْمٌ دُونَ ظُلْمٍ

٣٠ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَمَّا نَزَّلَتْ: «الَّذِينَ آتُوا وَلَمْ يَلِبِسُوا إِيمَانَهُمْ بِظُلْمٍ». قَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: أَيْنَا لَنْ يَظْلِمُنَا؟ فَأَنْزَلَ اللَّهُ تَعَالَى: «إِنَّ الشَّرْكَ لَظُلْمٌ عَظِيمٌ».

٢١ - باب: عَلَامَاتِ الْمُنَافِقِ

٣١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (آيَةُ الْمُنَافِقِ ثَلَاثَةٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أَوْتُمَنَّ خَانَ).

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a trust with him, he will not return it.)” [1:32-O.B.]

32. Narrated ‘Abdullâh bin ‘Amr رضي الله عنه said: The Prophet صلى الله عليه وسلم : اللهم عهمنا : “Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.” [1:33-O.B.]

CHAPTER 22. To establish prayers on the night of *Qadr* is a part of faith.

33. Narrated Abû Huraira رضي الله عنه said, “Allâh’s Messenger صلى الله عليه وسلم said, “Whoever establishes prayers on the night of *Qadr* out of sincere faith and hoping to attain Allâh’s Rewards (not to show off) then all his past sins will be forgiven.” [1:34-O.B.]

CHAPTER 23. *Al-Jihâd* (holy war — fighting in Allâh’s Cause) is a part of faith.

34. Narrated (Abû Huraira رضي الله عنه) The Prophet صلى الله عليه وسلم عزوجل assigns for a person who participates (in holy battles) in Allâh’s Cause, and nothing causes him to do so except belief in Allâh and in His Messengers, that he will be recompensed by Allâh either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). (The Prophet صلى الله عليه وسلم added), “Had I not found it

٤٤ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ قَالَ : (أَرْبَعٌ مَّنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا ، وَمَنْ كَانَتْ فِيهِ حَضْلَةٌ مِّنْهُنَّ كَانَتْ فِيهِ حَضْلَةٌ مِّنَ الْفَاقِحَيْنَ يَدْعَاهَا : إِذَا أُوتُسْمَنَ خَانَ ، وَإِذَا حَدَثَ كَذَبَ ، وَإِذَا عَاهَدَ غَدَرَ ، وَإِذَا خَاصَمَ فَجَرَ) .

٤٤ - باب: قِيَامُ لَيْلَةِ الْقَدْرِ مِنَ الْإِيمَانِ

٤٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (مَنْ يَقْمِنْ لَيْلَةَ الْقَدْرِ ، إِيمَانًا وَاحْتِسَابًا ، عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ) .

٤٦ - باب: الْجِهَادُ مِنَ الْإِيمَانِ

٤٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ ، عَنْ النَّبِيِّ ﷺ قَالَ : (أَنْتَدَبَ اللَّهُ عَزَّ وَجَلَّ لِمَنْ خَرَجَ فِي سَبِيلِهِ ، لَا يُخْرِجُهُ إِلَّا إِيمَانُهُ وَتَضْدِيقُ بِرُسُلِي ، أَنْ أُرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ ، أَوْ أُدْخِلَهُ الْجَنَّةَ ، وَلَوْلَا أَنْ أَشْقَى عَلَى أُمَّتِي مَا فَعَدْتُ خَلْفَ سَرِيرَيْهِ ، وَلَوْدَدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) .

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difficult for my followers, then I would not remain behind any *Sariya* (an army-unit) going for *Jihâd* and I would have loved to be martyred in Allâh's Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause."

[1:35-O.B.]

CHAPTER 24. It is a part of faith to establish the (*Nawâfil* — voluntary) prayers during the nights of Ramaḍân.

35. Narrated (Abû Huraira) : رضى الله عنه said ملى الله عليه وسلم : "Whoever establishes (*Nawâfil*- voluntary) prayers during the nights of Ramaḍân faithfully out of sincere faith and hoping to attain Allâh's Rewards, all his past sins will be forgiven." [1:36-O.B.]

CHAPTER 25. To observe *Saum* [fasts (according to Islâmic teachings)] during the month of Ramaḍân (sincerely and faithfully) hoping for Allâh's Rewards only, is a part of faith.

36. Narrated (Abû Huraira) : رضى الله عنه said ملى الله عليه وسلم : "Whoever observes *Saum* (fasts) during the month of Ramaḍân out of sincere faith, and hoping to attain Allâh's Rewards, then all his past sins will be forgiven." [1:37-O.B.]

CHAPTER 26. Religion is very easy.

37. Narrated (Abû Huraira) : رضى الله عنه said ملى الله عليه وسلم : "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the prayers in the

ثُمَّ أُخْيَا، ثُمَّ أُفْتَلُ ثُمَّ أُخْيَا، ثُمَّ أُفْتَلُ .

٢٤ - باب: تَطْوُعُ قِيَامِ رَمَضَانَ

٣٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (مَنْ قَامَ رَمَضَانَ، إِيمَانًا وَأَحْسَابًا، غُفرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

٢٥ - باب: صَوْمُ رَمَضَانَ آحْسَابًا مِنْ الْإِيمَانِ

٣٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَنْ صَامَ رَمَضَانَ، إِيمَانًا وَأَحْسَابًا، غُفرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

٢٦ - باب: الْدِينُ يُسْرٌ

٣٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنَّ الْدِينَ يُسْرٌ، وَلَئِنْ يُشَادَ الْدِينَ أَحَدٌ إِلَّا عَلَيْهِ، فَسَدَّدُوا وَقَارُبُوا، وَأَبْشِرُوا، وَأَسْتَعِنُوا بِالْغُدُوَةِ وَالرَّوْحَةِ وَالشَّرْقَيْهِ مِنَ الدُّلْجَةِ).

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mornings, afternoons and during the last hours of the nights.” [1:38-O.B.]

CHAPTER 27. The (offering of) Salât (Prayers) is a part of faith.

38. Narrated Al-Barâ’ رضي الله عنه : When the Prophet ﷺ came to Al-Madina, he stayed first with his grandfathers or maternal uncles from Anṣâr. He offered his Salât (prayers) facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka‘ba (at Makka). The first Salât (prayer) which he offered facing the Ka‘ba was the ‘Asr prayer in the company of some people. Then one of those who had offered that Salât (prayer) with him came out and passed by some people in a mosque who were bowing during their Salât (prayers) (facing Jerusalem). He said addressing them, “By Allâh, I testify that I have offered Salât (prayer) with Allâh’s Messenger ﷺ facing Makka (Ka‘ba).” (Hearing that), those people changed their direction towards the Ka‘ba immediately. Jews and the people of the Scriptures used to be pleased to see (the Prophet ﷺ facing Jerusalem in Salât (prayers) but when he changed his direction towards the Ka‘ba, [during the Salât (prayers)], they disapproved of it. [1:39-O.B.]

CHAPTER 28. (What is said regarding the superiority of) a person who embraces Islâm sincerely.

39. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : Allâh’s Messenger ﷺ said, “If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good

٢٧ - باب: الصّلَاةُ مِنَ الْإِيمَانِ

٣٨ : عَنْ أَبْرَاءِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ

النَّبِيَّ ﷺ كَانَ أَوَّلَ مَا قَدِمَ الْمَدِينَةَ تَرَكَ عَلَى أَجْدَادِهِ - أُوْ قَالَ: أَخْوَاهُ - مِنَ الْأَنْصَارِ، وَأَنَّهُ صَلَّى قَبْلَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قَبْلَ الْبَيْتِ، وَأَنَّهُ صَلَّى أَوَّلَ صَلَاةً صَلَّاهَا صَلَاةً الْعَضْرِ، وَصَلَّى مَعَهُ قَوْمًا، فَحَرَّجَ رَجُلٌ مِّنْ صَلَّى مَعَهُ، فَمَرَّ عَلَى أَهْلِ مَسْجِدٍ وَهُمْ رَاكِعُونَ، فَقَالَ: أَشْهُدُ بِاللهِ لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ قَبْلَ مَكَّةَ، فَدَارُوا كَمَا هُنْ قَبْلَ الْبَيْتِ وَكَانَتِ الْيَهُودُ قَدْ أَغْجَبُوهُمْ إِذْ كَانَ يُصَلِّي قَبْلَ بَيْتِ الْمَقْدِسِ، وَأَهْلُ الْكِتَابِ، فَلَمَّا وَلَّى وَجْهَهُ قَبْلَ الْبَيْتِ، أَنْكَرُوا ذَلِكَ.

٢٨ - باب: حُسْنُ إِسْلَامِ الْمَرءِ

٣٩ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ:

أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: (إِذَا أَسْلَمَ الْعَبْدُ فَحَسُنَ إِسْلَامُهُ، يُكَفَّرُ اللَّهُ عَنْهُ كُلُّ سَيِّئَةٍ كَانَ زَلَفَهَا، وَكَانَ بَعْدَ ذَلِكَ

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deed and an evil deed will be recorded as it is unless Allâh forgives it.” [1:40(A)-O.B.]

CHAPTER 29. *Ad-Dîn*^[1] (good righteous deed — act of worship) loved most by Allâh عز وجل is that which is done regularly.

40. Narrated ‘Āisha : رضي الله عنها Once the Prophet صلى الله عليه وسلم came while a woman was sitting with me. He said, “Who is she?” I replied, “She is so-and-so,” and told him about her (excessive) praying. He said disapprovingly, “Do (good) deeds which are within your capacity (without being overtaxed) as Allâh عز وجل does not get tired (of giving rewards) but (surely) you will get tired and *Ad-Dîn* (good righteous deed — act of worship loved most by Allâh) is that which is done regularly.” [1:41-O.B.]

CHAPTER 30. Faith increases and decreases.

41. Narrated Anas : رضي الله عنه The Prophet صلى الله عليه وسلم said, “Whoever said *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) عز وجل and has in his heart good (faith) equal to the weight of a barley grain, will be taken out of Hell. And whoever said *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) عز وجل and has in his heart good (faith) equal to the weight of a wheat grain, will be taken out of Hell. And whoever said *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) عز وجل and has in his heart good (faith) equal to the weight of an atom, or a small ant will be taken out of Hell.” [1:42-O.B.]

القصاصُ : الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمَائَةٍ ضِعْفٍ، وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَوَّزَ اللَّهُ عَنْهَا).

٢٩ - باب: أَحَبُّ الْدِينِ إِلَى اللَّهِ أَدْوَمُهُ

٤٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةً، قَالَ : (مَنْ هَذِهِ). قَالَتْ : فُلَانَةُ، تَذَكَّرَ مِنْ صَلَاتِهَا، قَالَ : (مَهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللَّهِ لَا يَمْلُأُ اللَّهُ حَتَّى تَمَلُّوا). وَكَانَ أَحَبُّ الْدِينِ إِلَيْهِ مَا دَأَوْمَ عَلَيْهِ صَاحِبُهُ .

٣٠ - باب: زِيادةُ الْإِيمَانِ وَنَقْصَانِهِ

٤١ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزْنُ شَعِيرَةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزْنُ بُرَّةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزْنُ ذَرَّةٍ مِنْ خَيْرٍ).

[1] See *Fath Al-Bâri*, Page 108, Vol. 1 (*Ad-Dîn* is explained as good righteous deeds).

42. Narrated ‘Umar bin Al-Khaṭṭāb رضي الله عنه : Once a Jew said to me, “O chief of believers! There is a Verse in your Holy Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as an ‘Eid (festival) day.” ‘Umar bin Al-Khaṭṭāb رضي الله عنه asked, “Which is that Verse?” The Jew replied, “This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion.” (V.5:3) ‘Umar رضي الله عنه replied, “No doubt, we know when and where this Verse was revealed to the Prophet صلى الله عليه وسلم. It was Friday and the Prophet صلى الله عليه وسلم was standing at ‘Arafāt (i.e. the day of Hajj).” [1:43-O.B.]

CHAPTER 31. To pay *Zakāt*^[1] is a part of Islām.

43. Narrated Talḥa bin ‘Ubaidullah رضي الله عنه : A man from Najd with unkempt hair came to Allāh’s Messenger صلى الله عليه وسلم and we heard his loud voice but could not understand what he was saying, till he came near, (and then we came to know that) he was asking about Islām. Allāh’s Messenger صلى الله عليه وسلم said, “You have to offer five *Salāt* (prayers) perfectly in a day and night (24 hours).” The man asked, “Are there other any more *Salāt* (prayers) upon me?” Allāh’s Messenger صلى الله عليه وسلم replied, “No, but if you want to offer the *Nawāfil* prayers (you can).” Allāh’s Messenger صلى الله عليه وسلم further said to him: “You

٤٢ : عَنْ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - : أَنَّ رَجُلًا مِنَ الْيَهُودَ قَالَ لَهُ : يَا أَمِيرَ الْمُؤْمِنِينَ ، آيَةً فِي كِتَابِكُمْ تَقْرُؤُونَهَا ، لَوْ عَلِمْنَا مَعْشَرَ الْيَهُودَ نَزَّلْتُ ، لَا تَحْذِنْنَا ذَلِكَ الْيَوْمَ عِيدًا . قَالَ : أَيْ أَيَّةً هِيَ ؟ قَالَ : «الْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتَمَّتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتْ لَكُمْ إِلَيْسَلَامُ دِيْنَنَا» . قَالَ عُمَرُ : فَذَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ ، وَالْمَكَانَ الَّذِي نَزَّلْتُ فِيهِ عَلَى النَّبِيِّ ﷺ ، وَهُوَ قَائِمٌ بِعِرْفَةَ يَوْمَ جُمُوعَةٍ .

٣١ - باب: الزَّكَاةُ مِنَ الْإِسْلَامِ

٤٣ : عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ ، ثَائِرَ الرَّأْسِ ، نَسْمَعُ دَوِيَّ صَوْتِهِ وَلَا نَقْفَهُ مَا يَقُولُ ، حَتَّى دَنَا ، فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : (خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ) . فَقَالَ : هَلْ عَلَيَّ غَيْرُهَا ؟ قَالَ : (لَا ، إِلَّا أَنْ تَطَوَّعَ) . قَالَ رَسُولُ اللَّهِ ﷺ : (وَصِيَامُ رَمَضَانَ) . قَالَ : هَلْ

[1] *Zakāt*: A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Ṣaḥīḥ Al-Bukhārī*, Vol. 2, Book of *Zakāt* (24)].

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have to observe *Saum* [fasts (according to Islâmic teachings)] during the month of Ramadân.” The man asked, “Are there any other (more) fasting upon me?”. Allâh’s Messenger ﷺ replied, “No, but if you want to observe the *Nawâfil* fasts (you can).” Then Allâh’s Messenger ﷺ further said to him, “You have to pay the *Zakât*.” The man asked, “Is there any thing other (than the *Zakât*) for me to pay?” Allâh’s Messenger ﷺ replied, “No, unless you want to give alms of your own.” And then that man retreated saying, “By Allâh! I will neither do less nor more than this”. Allâh’s Messenger ﷺ said, “If what he said is true, then he will be successful (i.e. he will be granted Paradise).” [1:44-O.B.]

CHAPTER 32. To accompany the funeral processions (up to the place of burial) is a part of faith.

44. Narrated Abû Huraira رضي الله عنه : said, “A believer who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allâh’s Reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two *Qirât*. Each *Qirât* is like the size of the (mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one *Qirât* only.” [1:45-O.B.]

CHAPTER 33. The fear of a believer that his good deeds may be annulled (lost) without his knowledge.

45. Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه : The Prophet ﷺ said,

عَلَيَّ غَيْرُهُ؟ قَالَ: (لَا، إِلَّا أَنْ تَطْوَعَ).
 قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الْرَّكَأَةَ،
 قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: (لَا، إِلَّا
 أَنْ تَطْوَعَ). قَالَ: فَأَذْبَرَ الْرَّجُلُ وَهُوَ
 يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا
 أَنْقُصُ، قَالَ رَسُولُ اللَّهِ ﷺ: (أَفْلَحَ إِنْ
 صَدَقَ). .

٣٢ - بَابُ أَتَبَاعُ الْجَنَائِزِ مِنْ الْإِيمَانِ

٤٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ:
 أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (مَنْ اتَّبَعَ جَنَائِزَ
 مُسْلِمٍ، إِيمَانًا وَأَخْتِسَابًا، وَكَانَ مَعَهُ
 حَتَّى يُصْلِيَ عَلَيْهَا وَيَقْرَعَ مِنْ دُفْنِهَا، فَإِنَّهُ
 يَرْجُعُ مِنْ الْأَجْرِ بِقِيرَاطَيْنِ، كُلُّ قِيرَاطٍ
 مِثْلُ أُحْدِي، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ
 أَنْ تُدْفَنَ، فَإِنَّهُ يَرْجُعُ بِقِيرَاطٍ).

٣٣ - بَابُ خَوْفِ الْمُؤْمِنِ مِنْ أَنْ يَحْبَطَ عَمَلُهُ وَهُوَ لَا يَشْعُرُ

٤٥ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ

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"Abusing a Muslim is *Fusûq* (an evil doing) and killing him is *Kufr* (disbelief)." [1:46(A)-O.B.]

46. Narrated 'Ubâda bin Aş-Şâmit رضي الله عنه that "Allâh's Messenger صلى الله عليه وسلم went out to inform the people about the (date of the) night of decree (*Al-Qadr*) but there happened a quarrel between two men from amongst the Muslims. The Prophet said, "I came out to inform you about (the date of) the night of *Al-Qadr*, but as so and so quarrelled, its knowledge was taken away (I forgot it) and may be it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramaḍân)." [1:46(B)-O.B.]

CHAPTER 34. The asking of (angel) Jibraîl (Gabriel) from the Prophet about Belief, Islâm, *Ihsân* (perfection).

47. Narrated Abû Huraira رضي الله عنه : One day while the Prophet صلى الله عليه وسلم was sitting out for the people, there came a man and asked, "What is Faith?" Allâh's Messenger replied, "Faith is to believe in Allâh, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection^[1] ." Then he further asked, "What is Islâm?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh Alone and none else, to perform *Iqâmat-as-Şalât* [the offering of *Şalât* (prayers) perfectly], to pay the *Zakât* and to observe *Saum* [fasts (according

الله عنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ).

٤٦ : عَنْ عُبَادَةَ بْنِ الصَّابِيْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ حَرَجَ يُخْبِرُ بِلَيْلَةِ الْقَدْرِ، فَتَلَاحَى رَجُلَانِ مِنَ الْمُسْلِمِيْنَ فَقَالَ: (إِنِّي خَرَجْتُ لِأَخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ، وَإِنَّهُ تَلَاحَى فُلَانٌ وَفُلَانٌ، فَرُفِعْتُ، وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، أَتَتِمْسُوهَا فِي السَّبْعِ وَالثَّسْعِ وَالْخَمْسِ).

٣٤ - بَابُ سُؤالِ جَبْرِيلَ النَّبِيِّ ﷺ عَنِ الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ . . .

٤٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بَارِزًا يَوْمًا لِلنَّاسِ، فَأَتَاهُ رَجُلٌ فَقَالَ: مَا الْإِيمَانُ؟ قَالَ: (الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ وَرَسُولِهِ وَتُؤْمِنَ بِالْبَعْثَ). قَالَ: مَا الْإِسْلَامُ؟ قَالَ: (الْإِسْلَامُ: أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ، وَتُقْيِمَ الصَّلَاةَ، وَتَوَدَّيِ الْزَّكَاةَ الْمُفْرُوضَةَ، وَتَصُومَ رَمَضَانَ).

[1] In this *Hadîth*, only four items are mentioned, while in another *Hadîth* six items are mentioned: (i) Allâh, (ii) His angels, (iii) His Books (the Torah, the Gospel, the Qur'ân and all the other Holy Books revealed by Allâh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Preordainments, i.e. whatever Allâh has ordained, must come to pass).

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to Islâmic teachings)] during the month of Ramadân^[1].” Then he further asked, “What is *Ihsân* (perfection)?” Allâh’s Messenger ﷺ replied, “To worship Allâh عز و جل as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” Then he further asked, “When will the Hour be established?” Allâh’s Messenger ﷺ replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents:

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allâh.”

The Prophet ﷺ then recited: “Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)” (V.31:34). Then that man left and (the Prophet ﷺ asked his companions) to call him back, but they could not see anything (him). Then the Prophet ﷺ said, “That was Jibrîl (Gabriel), who came to teach the people their religion.” [1:47-O.B.]

CHAPTER 35. The superiority of that person who leaves all doubtful

قَالَ: مَا الْإِحْسَانُ؟ قَالَ: (أَنْ تَعْبُدَ اللَّهَ كَائِنَكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ بِرَاكَ). قَالَ: مَتَى السَّاعَةُ؟ قَالَ: (مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأَمَمُ رَبَّهَا، وَإِذَا تَطَاوَلَ رُعَاةُ الْإِبْلِ الْبُهْمُ فِي الْبَيْنَانِ، فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ). ثُمَّ تَلَأَ النَّبِيُّ ﷺ: (إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ) آلَيَّةً، ثُمَّ أَذْبَرَ، فَقَالَ: (رُدُوهُ). فَلَمْ يَرُوَا شَيْئًا، فَقَالَ: (هَذَا جِبْرِيلُ، جَاءَ يُعْلَمُ الْأَنَاسَ دِينَهُمْ).

٣٥ - بَابٌ: فَضْلٌ مَنِ اسْتَبَرَ لِدِينِهِ

[1] Again the principles of Islâm mentioned here are four, but in other narrations, they are five. Fifth is the pilgrimage (*Hajj*) to Makka for the one who can afford it.

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(unclear) things for the sake of his religion.

48. Narrated An-Nu'mân bin Bashîr : رضى الله عنهما I heard Allâh's Messenger ﷺ saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things, he saves his religion and his honour. And whoever indulges in these doubtful (unclear) things, is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Hima* and the *Hima* of Allâh عز و جل on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart." [I:49-O.B.]

CHAPTER 36. To pay *Al-Khumus* (one-fifth of the war booty to be given in Allâh's Cause) is a part of faith.

49. Narrated Ibn 'Abbâs : رضى الله عنهما When the delegation of the tribe of 'Abdul Qais came to the Prophet ﷺ, the Prophet asked them, "Who are the people (i.e. you)? (or) who are the delegates?" They replied, "We are (from the tribe of) Rabî'a." Then the Prophet ﷺ said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you

٤٨ : عَنْ النَّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (الْحَلَالُ بَيْنَ الْحَرَامِ بَيْنَ، وَبَيْنَهُمَا مُشْبَهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الْمُشْبَهَاتِ أَسْبَرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ: كَرَاعٌ يَرْعَى حَوْلَ الْجِمَىءِ، يُوشِكُ أَنْ يُوَاقِعُ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَىً، أَلَا وَإِنَّ حِمَىَ اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْعَةً: إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقُلُبُ).

٣٦ - باب: أداء الْخُمُسِ مِنَ الْإِيمَانِ

٤٩ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا آتَوْا النَّبِيَّ ﷺ قَالَ: (مَنِ الْقَوْمُ؟ أَوْ مَنِ الْوَفْدُ؟). قَالُوا: رَبِيعَةً. قَالَ: (مَرْجَبًا بِالْقَوْمِ، أَوْ بِالْوَفْدِ، غَيْرَ خَرَابًا وَلَا نَدَامَى). فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا لَا نَسْتَطِعُ أَنْ نَأْتِيكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، وَبَيْنَكَ هَذَا الْحَيْثِ مِنْ كُفَّارٍ مُضَرَّ، فَمُرْنَا بِأَمْرِ فَضْلٍ،

regret.” They said, “O Allâh’s Messenger! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them).” Then they asked about drinks (what is legal and what is illegal). The Prophet ﷺ ordered them to do four things and forbade them from four things. He ordered them to believe in Allâh Alone and asked them, “Do you know that is meant by believing in Allâh (عز و جل) Alone?” They replied, “Allâh and His Messenger know better.” Thereupon the Prophet ﷺ said, “It means:

1. To testify that *Lâ ilâha ill-Allâh wa anna Muhammadr-Rasûl Allâh* (none has the right to be worshipped but Allâh عز و جل and Muhammad ﷺ is the Messenger of Allâh).
2. *Iqâmat-as-Şalât* [to offer (prayers) perfectly]. [See the F.N. of *Hadîth* No. 8.]
3. To pay the *Zakât*.
4. To observe *Şaum* [fasts (according to Islâmic teachings)] during the month of *Ramadân*.
5. And to pay *Al-Khumus* (one-fifth of the booty to be given in Allâh’s Cause). ”

Then he forbade them four things, namely *Al-Hantam*, *Ad-Dubbâ*,

نُخِبْرُ بِهِ مَنْ وَرَأَنَا، وَنَذْكُلُ بِهِ الْجَنَّةَ.
وَسَالُوهُ عَنِ الْأَشْرِقَةِ: فَأَمْرَهُمْ بِأَرْبَعَ،
وَنَهَاهُمْ عَنْ أَرْبَعَ، أَمْرَهُمْ: بِالإِيمَانِ بِاللَّهِ
وَحْدَهُ، قَالَ: (أَنْذِرُونَ مَا أَلِيمَانُ بِاللَّهِ
وَحْدَهُ؟). قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ،
قَالَ: (شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَإِقَامِ
الصَّلَاةِ، وَإِيتَاءِ الزَّكَّةِ، وَصِيَامِ
رَمَضَانَ، وَأَنْ تُغْطُوا مِنَ الْمَغْنِمِ
الْخُمُسَ). وَنَهَاهُمْ عَنْ أَرْبَعَ: (الْحَتْمِ
وَالدُّبَابِ وَالنَّقِيرِ وَالْمُرَفَّتِ. وَرَبَّمَا قَالَ:
(الْمُقَبِّرِ). وَقَالَ: (أَنْفَظُوهُنَّ وَأَخْبِرُوا
بِهِنَّ مَنْ وَرَأَءَكُمْ).

An-Naqîr and *Al-Muzaffat* or *Al-Muqaiyyar* (these were the names of pots in which alcoholic drinks were prepared) (the Prophet ﷺ mentioned the container of wine and he meant the wine itself). The Prophet ﷺ further said (to them): “Memorize them (these instructions) and convey them to the people whom you have left behind.” [1:50-O.B.]

CHAPTER 37. What is said regarding the statement: ‘The reward of deeds depends upon the intention.’

50. Narrated ‘Umar (bin Al-Khattâb) رضي الله عنه said, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for Allâh and His Messenger then his emigration will be for Allâh and His Messenger. And whoever emigrates for worldly benefits or for a woman to marry her, his emigration will be for what he emigrated for.” [1:51-O.B.]

51. Narrated Abû Mas’ûd رضي الله عنه said, “If a man spends on his family with the intention of having a reward from Allâh, sincerely for Allah’s sake, then it is a (kind of) alms-giving (in reward) for him”. [1:52-O.B.]

CHAPTER 38. The statement of the Prophet ﷺ : ‘Religion is *n-Nâsiha* [(to be sincere and true)

٣٧ - باب: مَا جَاءَ أَنَّ الْأَعْمَالَ بِالنِّيَّةِ . . .

٥٠ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ : حَدِيثُ
إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَقَدْ تَقَدَّمَ فِي
أَوَّلِ الْكِتَابِ، وَرَازَادَ هُنَا بَعْدَ قَوْلِهِ :
(وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَ
هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهُجْرَتُهُ إِلَى اللَّهِ
وَرَسُولِهِ) وَسَرَدَ بَاقِي الْحَدِيثِ

٥١ : عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ ،
عَنِ النَّبِيِّ ﷺ قَالَ : (إِذَا أَنْفَقَ الرَّجُلُ
عَلَى أَهْلِهِ نَفَقَةً يَخْتَسِبُهَا فَهُوَ لَهُ صَدَقَةً) .

٣٨ - باب: قَوْلِ النَّبِيِّ - ﷺ - الَّذِينَ النَّصِيحَةُ

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to Allâh^[1] , to His Messenger^[2] , to the Muslim rulers^[3] , and to all the Muslims^[4] .]

52. Narrated Jarîr bin 'Abdullâh رضي الله عنه : I gave the *Bai'a* (pledge) to Allâh's Messenger ﷺ for the following:

1. *Iqâmat-aş-Şalât* [The offering of *Şalât* (prayers) perfectly].
2. To pay the *Zakât*^[5].
3. And to be sincere and true to every Muslim [i.e. to order them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm has forbidden) and to help

٥٢ : عَنْ حَرِيرَ بْنِ عَبْدِ اللَّهِ الْبَجْلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَأَيْمَنْ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَأَنْتُصَحَّ لِكُلِّ مُسْلِمٍ .

[1] To be sincere and true to Allâh عز وجل [i.e., obeying Him by following His religion of Islâmic Monotheism, attributing to Him what He deserves and doing *Jihâd* for His sake and to believe in Him and to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and to love Him much (perform all kinds of good deeds which He has ordained)].

[2] To Allâh's Messenger ﷺ [i.e. to respect him greatly and to believe that he is Allâh's Messenger ﷺ and to fight on his behalf both in his lifetime and after his death and to follow his *Sunna* (legal ways etc.)].

[3] To the Muslim rulers [i.e. to help them in their job of leading Muslims to the Right Path and alarm them if they are heedless].

[4] To all the Muslims (in common) [i.e. to order them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), to help them and to be merciful and kind to them etc.].

And the Statement of Allâh عز وجل : "If they are sincere (in duty) to Allâh and His Messenger (Muhammad ﷺ)." (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). (V.9: 91).

[5] *Zakât*: A certain a fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Şâfiîh Al-Bukhâri*, Vol. 2, Book of *Zak* (24)].

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them and to be kind and merciful to them etc.]. [1:54-O.B]

٥٣: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي أَتَيْتُ
الشَّرِيكَ فَلَمْ يَكُنْ: أَبَا يَعْكَ عَلَى الْإِسْلَامِ
فَخَرَطَ عَلَيَّ: (وَالثُّصُحُ لِكُلِّ مُشْلِمٍ)
فَبَيَّنَتْهُ عَلَى هَذَا.